The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

April 24th, 1881.——*Luke* II. 8-20.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." In the same country: in the immediate neighbourhood of Bethlehem. "And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them." The definite article that here appears twice, is not found in the Greek. No particular angel is designated. He was an angel of the Lord specially commissioned to make this announcement to the shepherds and he was accompanied by celestial glory.

The special object of the vision was to show the interest that heaven took in the birth of the Saviour, the deep solicitude of the holy, who needed not a Saviour for themselves, in the lost sinners of this world. These shepherds were rustics, men of the people. We may suppose that they were pious men, aware of the promises concerning a Messiah, and that their conversation was of the things that pertain to godliness. As a rule, the divine communications are for those who have some appreciation of the things of God. They were naturally alarmed at the sudden glory that lighted up the locality where they sat and talked together. Even Daniel and John were very much overcome when they found themselves in the presence of glorified beings.

"I bring you good tidings of great joy which shall be to all people" 10. Good tidings. No man can long breathe the tainted air of this world without becoming aware that there is a curse upon man's existence, that evil has a prodigious sway in this world, that there is something exceedingly wrong about the condition of things. Power is found associated with malice, and weakness with goodness. Sin is universal and inevitable, and no matter how many generations succeed one another, the proclivity of man for everything wrong is just as conspicuous as it was in the beginning. Thousands of years have gone by and scores of nations have risen to eminence, and history tells of no means of vanquishing the curse, discovered any where. Socrates and other thoughtful observers have asked if the hope may not be entertained that there will come to this world some mighty and gracious one from another world having power to cope with and subdue the evils that have dominion over man. Behold at length the verification of these ideas, the fulfilment of the promises made in Eden concerning a Deliverer. The good tidings of great joy announced to the shepherds, concerned all people, all nationalities, all ages. Deliverance is joyous when the captivity is of a nature to baffle man's own efforts.

"For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord." Unto you is born. This is a kind of echo of the words of Isaiah: Unto us a Son is born, unto us a child is given.

"This day." Yet no man can tell what day that was, scarcely even what year. People have Birth-day text-books in which they get all their friends to write the day of their birth; yet they know not the day when Christ was born. If God had seen it desirable, he would not have withheld this information. When we consider that the day on which many Christians have fixed for the observance of the Saviour's birth festival, is a day that is celebrated much more in the spirit of the world than in the Spirit of Christ, we can easily see that God would decline to aid in this desecration. God would have us rejoice daily before him in the ever-blessed fact that Christ came into the world to save sinners. There would seem to be more reason to suppose that the birth of Jesus took place in summer-time than in the winter, as sheep need protection in Palestine in the winter months.

"And this shall be a sign unto you; you shall find the babe wrapped in swaddling clothes, lying in a manger." 12. Ordinarily what a grand event it is when a babe is born into a family; what assiduity of attentions! what tenderness! what solicitude! what deference! The helpless thing is on the throne, and all are his slaves, sacrificing their own comfort and convenience to the relief of his supposed wants. Very different were the circumstances of the child born to Mary. He is born in a stable and laid in a manger.

"Glory to God in the highest, and on earth peace, good will toward men." 14. Scoffers, looking at the condition of the world after nearly nineteen centuries that this Gospel has been preached, ask, "Where is this peace? where this good-will?" No one can deny that the Gospel is an overture of good-will to man, an offer of peace, and the only question is, has this peace of God reached the hearts of those who have embraced this Gospel. The Gospel does not profess to bless those who reject its blessings. Through the birth, life and death of Christ, the glory of God has found its highest expression in the provision made for those who consent to avail themselves of it. Men alas! love darkness better than light, and self-will rather than the will of God, though that will come in the form of good-will.

"And they came with haste and found the babe lying in a manger." They trusted God to take care of their sheep. The babe was probably not very different from other babes. The sacred narrative, unlike the apochryphal Gospels which embody the vain conceits of men, tell us nothing of any remarkable appearance or conduct of the child.

"And all that heard it wondered at the things told them by the shepherds." God would have us recognize his work in its elementary processes, and at every stage of the development of his plan, give thanks to him and take courage and hope.

"Mary kept all these things and pondered them in her heart." 19. With the neighbours it was a nine days' wonder; but not so with her. Her mind was possessed by the thoughts of what God would acomplish by this Son of the Highest.

WEEKLY REVIEW.

—Connected with the Free Church Mission Institution in Madras there is a united Christian College. The Rev. W. Miller is Principal and has exerted himself for some years to give it the efficiency which he thinks such an institution ought to have. Three Missionary Societies unite in the pecuniary support of this college. The Report for 1880 says that this united Christian College may now be regarded as a tree that is planted and has taken root. The average number on the College rolls last year was 233. The current expenditure on the Institution and College was Rs. 52,000. The Government Grant came to about 14 per cent. 54 were matriculated, 31 passed the F. E. A. and 25 the B. A. Previous reports have made us acquainted with the fact that the missionaries connected with the Christian College, do not aim at immediate results in the way of conversion. In the present report the work that the Council and the College aim at is thus defined:

"To make divine revelation in its real sense and living power take hold upon the awakened and disciplined intelligence of a people, to change the current of their thought so that Christ shall be no longer misunderstood and therefore hated, but regarded as one to be listened to, honoured, loved, yes, and lived and died for by thoughtful and inquiring men, that is a work which those who have any acquaintance with divine methods of procedure will not expect to be accomplished as soon as it is begun. The road may well be long and toilsome when the goal is so great and high."

At the meeting at which the report from whence this extract is taken, was read, the Hon. Sir C. A. Turner, Chief Justice, presided, and made an address from which we take the following:

"The College was called the Christian College; it had missionary aims, but the mode in which it sought to achieve these aims should be understood. What was desired was not a change in the mere form of faith. What was done was laid upon a moral basis. The College sought to make every boy moral, but it recognized that true morality could only spring from a sense of duty, and of duty to the Divine Author of the universe. Moreover the boys were carefully instructed in the historical books of the Bible and the example of the divine life in the Gospels. The very essence of the Christian religion was a free surrender of our free will to the Divine will, and it would be inconsistent with this belief to aim at making boys change their religion through the mere personal influence of the schoolmaster unless from a sincere conviction of those truths presented to them, and a hearty desire to embrace those truths. But when the boys were educat-

ed to see the real nature of morality and to be studious of truth,—when their eyes were opened to the facts of science and of history,—when they had become capable of forming intelligent and precise judgments, then the appeal would not be made in vain to the religious feeling that was in every man. Then there was the hope that some, nay, many, would with heart-felt conviction embrace the faith we believed to be the right one."

This seems to us a very circumlocutory and somewhat vague method of preaching the Gospel. The claims of Christ may not be urged upon the pupils because the personal influence of the teacher might sway them too strongly. They must first attain to a true knowledge of morality, they must be guided into the realm of science, they must be well indoctrinated in history, then it may be hoped that they will be in a position to form a correct judgment with regard to the claims of religion. A large number, we observe, are matriculated every year, and are, we suppose, passing away for the most part from the personal influence of the Christian professors. They have travelled the route prescribed, morality, science, history; and now what are they doing with their well-developed intellectual powers? We should fear that too many were puffed up with the idea of their attainments, and find very little to attract them in the religion of the meek and lowly Jesus.

—It is a subject of congratulation that the Punjaub government are at length moving in the matter of the Umballa Sweep. It is astonishing how this demoralizing concern has been allowed to make a mock of the laws of the land, year after year. It is also astonishing what ingenuity has been employed to make it appear that this is as legitimate a business as any other that people can engage in. We wish we had preserved a precious document received some time ago from Messrs. Simpkin & Co., Umballa, inviting us to invest in this gambling transaction. Perhaps it is not of the nature of gambling to Messrs. Simpkin & Co. for they doubtless know how to eliminate the element of risk from their own part of the business. The fly, in this instance, did not accept the invitation of the spider. It seems now to be regarded as *mauvis ton*, a mark of bad breeding for a man to exhibit any scrupulousness with regard to matters like these. Men must have excitement and are not able to find it in things that are innocent, and they must not be spoken against if they strain the proprieties in obtaining what is so necessary to them. When we like a thing it is not easy to see the force of any argument brought against it. A contemporary wishes it to be believed that every man who loses ten rupees in the Umballa Sweep rather enjoys it than otherwise. Our contemporary may enjoy it; but we fancy that there are a good many to whom the loss is somewhat serious. If every oath that follows the announcement of the result of this Sweep were taxed one rupee, it would produce a considerable revenue. We are glad to find the *Bombay Gazette* speaking in terms of decided approval of the action of the Punjaub government.

—The 3d number of the *New Dispensation*, opens with this prayer:

Venerable Head of the Catholic Church, Venerable Head of the Established Church, Chief Ministers and Leaders of the many Dissenting Christian Churches in Europe and in America, Ministers and missionaries of the Christian Church, Leaders of Hindu sects, Yogis and Sadhus, Buddhist Priests, Mahomedan Faquirs and Saints, Parsi Dustoors.

Give us the dust of your feet, that we poor sinners may be sanctified and made clean through the grace of our God and your God.

We could very well spare some of the dust of our feet, during these windy days, but we are sorry our contemporary should think that it has such virtue as to cleanse him from all his sins. We require something of more potency for our own sins.

—We learn from the *Subodh Patrika* that some members of the Prarthana Samaj are speaking of performing the Upanayana ceremony of their sons without the usual idolatrous rites, provided they get fifty families to join them and form a distinct community. Our contemporary does not think the cause of reform is likely to be advanced by those who cannot carry out their convictions unless there are fifty others to keep them in countenance; nor do we.

—The translation of the four Gospels into modern Russ was effected under the auspices of the 'Holy Synod,' in 1860, and an edition of 200,000 copies published. In 1862 the whole of the New Testament appeared, and some years after the whole Bible. Thus the reign of Alexander II is conspicuous for two remarkable events, the liberation of the serfs, and the publication of God's word in the vernacular. The last year of his reign witnessed, we are told, a circulation of more than a quarter of a million of copies. It is a great pity that liberty to read the word of God was not accompanied by liberty to obey it except as its requirements had the sanction of the State Church.

—One who has been many years a teetotaller writes asking what evidence there is that the Jews used unfermented wine at the Passover. He also asks, with reference to a statement of ours that the Jews of the present day prepare their passover wine from raisins, whether this custom obtains generally or only among the Jews of India, where it might be dfficult to get wine otherwise. Our statement had reference to the Jews generally. The custom obtains among the Jews in the different countries of Europe, as well as among those of India. In Horne's Introduction to the Scriptures, the edition of 1856 brought out under the editorship of Dr. S. Davidson and Dr. Tregelles, there is an elaborate account of the usages connected with the Passover. We there read as follows:

"The guests being placed around the table they mingled a cup of wine with water over which the master of the family gave thanks and then drank it off."

The fourth particular mentioned is the drinking of the second cup. The 8th section is as follows:

A third cup of wine was then filled, over which they blessed God, (hence called the cup of blessing,) and drank it off. To this St. Paul alludes when he says, The cup of blessing which we bless is it not the communion of the blood of Christ? It was also at this part of the paschal supper that our Lord took the cup, saying, This is the new covenant in my blood which is shed for you and for many for the remission of sins. The wine as representing Christ's blood, answers to the blood of the Passover which typified it.

In a note to the first section occurs the following:

In the *Arbah Turim, Orach Haiim*, 472, it is enjoined that if the wine be strong, it must be mixed. The modern Jews being forbidden to drink any fermented liquor at the Passover, drink either pure water, or a wine prepared by themselves from raisins. (Allen's Modern Judaism, p. 394. The Truth-Seeker, 1345, p. 73.) It is not known when the modern Jewish custom began of excluding fermented wine from the Passover feast. It is however very ancient and is now almost universal among the modern Jews."

Now when we consider that the Jews since their dispersion in the first century of the Chr. era, have never been in a position to legislate for themselves as a body, or even to enter into any agreement, when we remember their conservatism and the reverence attached by them to traditional customs, it does seem to us most reasonable to believe that the mode of preparing the Passover wine prevailing among them *almost universally* must have come to them from scriptural times. Note here that they give the name of wine to the liquor prepared from raisins. This settles the point that the Jews had fermented and unfermented wine. They eschewed fermentation in wine for the Passover for the reason that they eschewed leaven, viz that it was the opposite of the principle of life. Be it observed that the word wine is not mentioned in the N. T. in connection with the Lord's Supper. The only clue we have to the contents of the cup, is afforded by the expression 'the fruit of the vine.' Our correspondent asks how the unfermented wine of the Passover is prepared. Take raisins of a good quality, pour boiling water over them, let them remain over night in the same; the next day press and strain. We have met with the following recipe for preparing the wine so as to keep: "Take five pounds of ripe grapes, add one teacup of water, and boil over slow fire till the skins are burst; drain (do not press,) heat and seal in glass, this will yield one pint of very clear wine."

The following important opinion on this subject is from Professor Taylor Lewis:

"Whether among the Jews, and in our Saviour's day, there was a wine that contained no alcohol, is hard to be determined, although in regard to the significance of the Hebrew *yayin* and the Greek *oinos* there can be but little doubt. These words simply meant the liquid that came from pressing the grape. There is no evidence of any further idea associated with it. It was not *fermenting fluid*, but *grape-juice*. This, it is well known, grew stronger with age. It was at first pleasant and nourishing, then exhilarating, and at last intoxicating. In the Bible the first use is commended, the second mentioned without disapprobation or approval, the third in all cases condemned."

—In the *Harvest Field* for March we find a report of the Wesleyan Methodist Mission in the Mysore District. There are 17 societies numbering 600 members, of whom 503 are Native, an increase of 31 on the previous year. Communicants 676. There are seven students in the Theological Institution. These students are also engaged in active evangelistic work.

"In one important respect the year has been a unique one. We have opened up systematic Evangelistic work in Chikballapur, Davanagere and Channapatam, three separate parts of the province and no less than five new agents have been labouring in them. The result of this has been the firm conviction that we ought to have entered upon this work years ago. Populous villages abound in these districts; men have been living in the most complete ignorance of Christian truth and yet we have done nothing for them. Government officials have their way into the remotest hamlets, why should not the Christian Missionary?"

ASIATIC SOCIETY
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—We have given very great offense to our contemporary the *Indian Churchman*. Referring to the demise of the *Star in the East*, we said :

"The good people in Bengal should have rallied to the support of this Evangelical journal. It is not to their credit that, when the *Indian Church Gazette*, the organ of a particular body, is preparing to appear more frequently, a truly Catholic paper should have to be given up."

Upon this the *Indian Churchman* says :

Does this cutting sneer imply that we have only the *bad* people of Bengal to look to for the support of our *falsely Catholic* and *unevangelical* paper? There is a trifle of comfort in the fact that sects should feel obliged to use the word Catholic, although they seem to interpret it as comprehending truth and error, (the baptism of children and its rejection, &c.,) and it is probably no great sin for them to call the Church a particular body here in India. We may hope that many among them may in time search into the meaning of the word Catholic, and distinguish between it and conglomerate, which at present would seem to be their interpretation of it.

Our friends of the High-Church party claim a monopoly of the word *Catholic* for themselves, the Church of Rome and the Greek Church. We used the word as we did because we understood it in the sense which Protestants consider more appropriate and scriptural. We have no desire to wound the feelings of our contemporary, but, like him, we are ruled by our convictions. We think, however, that our contemporary would be more comfortable if he did not try to maintain an attitude of superiority towards the sects, as he terms them. The *Star in the East*, like the *Bombay Guardian* was always glad to chronicle the work of the Lord in connection with the Church of England, but the *Indian Church Gazette* never (to put it mildly) seemed to take much interest in the work of God connected with Nonconformist bodies. The *Indian Churchman* has bestowed its last word upon us, it would seem, for it says that it "takes farewell,—a long farewell,—of the *Lucknow Witness* and the *Bombay Guardian*."

—The *Indian Churchman* will perhaps be shocked at our ignorance but we really could have given no proper account of "the Cope" before seeing a description of that important item in the Christian's panoply in our contemporary's columns. We extract this para :

The issues of the *Graphic* for March 5th and 12th have contained illustrations of 'Advanced Ritual in the Church of England' with some explanatory remarks of a singularly impartial character. The latter contains the Cope, and it must be recognised by many as a garment, they have often seen in Roman Catholic Churches. 'It reaches from the neck nearly to the feet, and is opened at front except at the top, where it is united by an embroidered strap (or 'morse'), or a metel brooch, generally highly jewelled.' The 'cloak' left at Troas (2 Tim. iv. 13) is supposed to have been samething of this sort. A canon of the Church "directs" the wearing of the Cope by Clergy of Cathedral and Collegiate Churches, a fact further established by the Ridsdale and Purchase judgments.

Is St. Paul's Cope supposed also to have been highly jewelled? Another supposition regarding the cloak left behind at Troas is that as winter was coming on, the prisoner at Rome felt the need of it to keep himself warm. If our contemporary would only adduce one single passage from the writings of the Apostles to show that when they officiated in meetings of the church they changed their apparel, or considered it important to wear peculiar vestments at that time!

—We regret that by a misprint what should have been the *Native Christian Union* appeared in our last issue as the *Native Christian Church*. The day of the meeting referred to in the same connection was not April 1st, but March 31st.

—A letter about "Faith Cures" will be found in our correspondence columns. We have much pleasure in commending the subject of which it treats to the prayerful consideration of our brethren in mission work. It is a pity that our correspondent did not remember the exact *data* of the healing of sick heathen to which he refers. Testimony of this kind is of little value unless the reader is furnished with some means of identifying the alleged facts. We too remember to have read, about a dozen years ago, of some Native Christians in China who found a man chained to a tree, thought by the people to be possessed, and evidently out of his mind, for whom these Christians offered the prayer of faith. The prayer was presently answered and the people, finding the man to be in his right mind, released him, and gladly listened to the Gospel which was preached to them. In February and March, 1873, we published a series of five articles under the title "May we look for Miracles?" in which we pointed out that the same promises upon which the primitive Christians relied in asking for supernatural testimony for the sake of the outside carnal world, were with us, and that the condition of the world requiring such testimony was the same now as then; and in which we considered what were probably the reasons why miracles did not accompany the preaching of the Gospel now as then.

—It appears that there are shops in Calcutta (one at least) paying Government Rs. 530 a month for the privilege of selling intoxicants, the license some years back having been at the rate of only Rs. 90 a month. A cheering account is given of the recent auction sale of these licenses, yielding a revenue decidedly on the increase. Is the gain equal to the increased expenditnre incurred in chastising and reforming those who yield to the temptations of these liquor-saloons? Count up the cost of treating in hospitals those who have injured their health by drink, of watching and supporting those who are sent to jail for offences committed under the influence of liquor, the increased number of magistrates, constables and policemen, the damage done to public property &c. &c., and it will be found that every rupee gained involves an expenditure more than equal.

—The Rev. Mr. Greenig is now in charge of the work carried on for the Lord at Bhosawal, in connection with the S. India Conference of the M. E. Church. A correspondent writes us cheeringly of the progress and prospects of the work at that place. The little society there is proposing to build a church edifice there, suited to their need, and have raised about Rs. 800 towards the object; and we understand that the Methodist society at Egutpoora, who have always taken much interest in the work at Bhosawal, have given a substantial token of their interest by subscribing Rs. 1000.

—A most remarkable person has just passed away in Bombay,—H. H. Aga Khan, who came to this country after having raised the standard of rebellion against the Shah of Persia, and has been regarded by the Khojas of Bombay very much as the votaries of the Maharajahs regard them. He received from them a yearly tribute of about £10,000. H. H. was passionately devoted to the turf and aimed to have the best racing stud in India.

—The Sir J. J. Hospital is, we understand, crowded with wounded men, the victims of the sad catastrophe at the W. I. Co's Mill at Chinchapoogli. Seven have already died. We trust that there will be a searching and impartial scrutiny into the causes of this accident.

GOD'S ORDER.

VI.

DEFINITE TESTIMONY.

Christianity is peculiarly an experimental religion. It is the indubitable manifestation of God in human consciousness: "He that believeth on the Son *hath* everlasting life" (Jno. 3 : 36), "He that believeth on the Son of God *hath the witness in himself*." (1 Jno. 5 : 10). It is the power and presence of God revealed in the heart to the utter destruction of sin (1 Jno. 3 : 8; Heb. 7 : 25) and the complete restoration of man to the divine fellowship in "righteousness and true holiness": "Truly our fellowship is with the Father and with his Son, Jesus Christ" —1 Jno. 1 : 3.

All doubt as to our transgressions having been forgiven, is excluded; "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. 5 : 5.

And while the believer walks "after the Spirit" it is not possible that condemnation should ever again darken his soul; because sin, the occasion of condemnation, is not possible while he so walks: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—1 Jno. 3 : 9).

Of all the facts of human consciousness this fact of salvation from sin by faith in Jesus Christ, is the strongest, the most clearly attested (2 Cor. 9 : 15 : 1 Pet. 1 : 8; Eph. 3 : 20), which qualifies genuine believers to be witnesses unto Christ.

6. *God's Covenant requires Definite Testimony to the facts of Christian experience as a condition of maintaining and spreading the kingdom of Christ.*

A. Power to testify :—

Acts 1 : 8; Gal. 3 : 26; 4 : 6; Acts 15 : 9; Rom. 8 : 16; 1 Cor. 2 : 12; Acts 20 : 24; 1 Cor. 12 : 7.

B. Testimony before the *church* :—

Psa. 9 : 11; 34 : 2-4; 107 : 31, 32; Jer. 51 : 10; 2 Cor. 4 : 6; 1 Jno. 3 : 2; 4 : 17.

C. Testimony before the *world* :—

"Declare his glory among the heathen, his marvelous works among all nations"—1 Chron. 16 : 24. Psa. 40 : 1-3; 96 : 3, 4; 119 : 46; Isa. 12 : 4-6; 66 : 19; Jer. 50 : 2; Matt. 10 : 32, 33; Philip. 2 : 15, 16; Acts 1 : 8; 10 : 42, 43; 22 : 1-18; 24 : 22-25; 26 : 1-23.

D. A *full* testimony :—

Psa. 26 : 6, 7; 73 : 28; 105 : 2; Heb. 10 : 23; Philemon : 6.

E. A definite, full testimony by *every one* :—

Psa. 64 : 9; Mark 8 : 38.

F. A definite, full testimony by every one *always* :—

Deut. 6 : 7-9; Psa. 71 : 24; Rom. 10 : 9, 10; Rev. 12 : 11.

Reluctance to testify to the fact of personal salvation from sin, betrays a doubt as to the fact itself or as to its conditions of perpetuity; because God has declared that, "if thou shalt confess with thy *mouth* the Lord Jesus, and shalt believe in thine *heart* that God hath raised him from the dead, thou shalt be saved."—Rom. 10 : 9. Refusal to be a definite witness for Christ has brought upon many a person the exclusion from Christ's intercessory grace unto salvation; as our Lord declares: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men him will I also deny before my Father which is in heaven."—Matt. 10 : 32, 33. Whosoever denieth the Son, the same hath not the Father"—1 Jno. 2 : 23.

We have known persons of very even tenor of life who claimed it possible to enjoy the divine presence without confessing it; but who subsequently shouted aloud the praises of God when delivered from their delusion by the transporting joys of regeneration. We concede the pleasure that many have in secretly contemplating Christ's glorious character; but we are inclined to believe with the devoted McCheyne that a secret Christian is an impossibility. To have pleasure in *contemplating* Christ and to experience divinely implanted "righteousness, peace and joy in the Holy Ghost" through *believing* Christ, are as different from each other as are fancy and fact.

We are not forgetful of the fact that holy living in other respects must accompany this definite testimony of the lips; but we are mindful also that such other holy living can never be a substitute for this direct confession with the mouth, because this confession is a foregoing condition of such holy living (Rom. 10; 9, 10; Philem. 6.)

If the foregoing scriptures on definite testimony may be ignored, then the scriptures requiring obedience to any other of God's precepts may also be set aside. It is evident that the effort to suppress definite Christian testimony is Satan's attempt to destroy Christian faith; and the destruction of Christian faith is the destruction of Christianity.

Dogmatic declamation needs to surrender its usurped dominion to divinely appointed evangelical *preaching* (Mark. 16 : 15) and divinely appointed evangelical *testifying* (Acts 1 : 8); then, and not till then, will the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

S. P. J.

BOOK NOTICES.

"EXPERIENCE; a quarterly journal designed to revive the Testimony of England's Chief Evangelists, and to promote Mission work." This is stiyled a quarterly for the thoughtful million. The promoters of this publication evidently take a more, favourable view of the million than Carlyle did. If the million can be characterized as *thoughtful*, then indeed we may apply to this nineteenth century what Daniel says in his last chapter, that "knowledge shall be increased, and many shall run to and fro." There is no doubt that many teachers are offering themselves to the millions through the mediation of periodicals, magazines, etc. This new candidate for the confidence of the religious public, is of a somewhat peculiar character. The longest article in this first number consists of "Incident from the life of the late Henry Reed." There are articles on Ejaculatory Prayer; the Revival of the 18th century; Amusements in Churches, does Christ sanction them? Jottings of an Evangelist; Help for struggling Drunkards; Suggestions for seeking the lost; Mutual forgiveness; Soul-saving preaching; and others. This work is sold at fourpence a number, and will, we think, be heartily welcomed by many. The following extract will help the reader to understand what is aimed at in this publication.

"Christianity is the only religion which appeals to individual experience. It requires every adherent to prove its power, and witness to its truth. As far as the word 'martyr' means 'a witness' all are to be 'martyrs.' More than a hundred times in the New Testament do this word and its compounds occur. 'Testimony' is a sort of intensified witnessing. Privately and publicly is this to be presented. The 'speaking' and 'heralding' will not do alone. They must be accompanied by a statement of personal experience. The sneer of early opponents was that 'Christianity propagated itself by means of women and children.' Philosophy could not understand *that*. *We* can thank God for a religion that *does* thus employ the children and the women. They connot preach, but they *can* testify. If we stand within the heart of Paul we find a sort of 'doubtlessness' about his thought and speech. This perpetuated itself in his converts and their descendants. Abraham has been called 'a lonely man nursing has loneliness.' In this respect the men and women of faith who are his *true* children, are *not* to imitate their first forefather. There is to be in their conversation,—as in all the epistles,—many a tacit reference and many a plain allusion to their own life in Christ. So that Christianity appeals to this test in all nations and at all times. Every evangelical revival has been accompanied by an outburst of experience and testimony. This has been the faithful ally of evangelism from the beginning, and will be to the end.

"Testimony is the freemasonry of religion. Citizens of the Golden City may speak different dialects of the heavenly language, but the 'signs infallible' are at the free disposal of each and all. Differences of opinion are great hindrances, but union of heart removes our reproach. Men of different Church names, who have the lively hope that maketh not ashamed, find themselves in the midst of a feast of love before they know it. Deep answers to deep as they talk about the things of the Spirit."

The Bombay Guardian.

SATURDAY, APRIL 16, 1881.

OPIUM.

AT a meeting of the Bombay Missionary Conference on the 4th inst. the Rev. Dr. Murray Mitchell referred to the Opium Traffic and communicated the opinions of missionaries in China whom he had conversed with, and who appeared to be anxious that their convictions with regard to the results of this traffic should be faithfully reported both in India and in England. Here is a document which he received at Amoy, to which we would ask the attention of our readers:

At a social gathering of all the Protestant Missionaries at Amoy held this evening, to meet the Revd. Dr. and Mrs. Murray Mitchell who are on their way to India, among the various subjects connected with Mission work which were discussed, that relating to the evils resulting from indulgence in the habit of opium-smoking, so greatly the consequence of the importation of the drug from India,— received special attention.

It was *unanimously resolved* that the Rev. Dr. Murray Mitchell be requested, on his arrival in India, as he may have opportunity, to present our views on the subject of the opium traffic and opium-smoking, to those who are in civil authority and to the various Missionary bodies and others who may have influence, to the intent that something may be done—at least so far as India is concerned—towards the staying of this now so extensive and ever increasing deplorable evil.

In behalf of the meeting.

(Signed) J. V. N. Talmage,
Chairman.

Amoy, Dec. 21st 1880.

The subject of the opium traffic was also carefully discussed in a large meeting of Missionaries and the friends of Missions held at Shanghai on December 14th. From notes taken at the time and on the spot, some of the statements regarding the effects of opium-smoking, are here cited:

The Rev. Dr. Yates, of the American Baptist Mission, said—"opium is the ruin of the nation. It even makes men liars and thieves. No computation of its evil effects is possible and about seven eighths of the people in Shanghai are opium-smokers."

Dr. Yates means, we suppose, seven-eighths of the adult population,—adult males, perhaps.

The Rev. Dr. Farnham, of the American Presbyterian Mission, said—"The use of opium is frightful in extent, and the distress arising from it is infinite."

W. Dyer, agent of the British and Foreign Bible Society said—"The use of Opium is not confined to the east of China. It is still more extensive in the west. There, even children smoke it."

The Superintendent of Police was present at the meeting, and said—"Opium-smoking is the great sin of Shanghai."

Mr. Muirhead, Senior Missionary of the London Missionary Society, said—"I agree with the opinions expressed regarding the terrible evils of opium-smoking. The importation of opium from India ought to be suppressed. Perhaps this can be done only gradually; but it must be done. Let Britain enter into a treaty with China pledging herself to cease sending opium, and asking China to pledge herself not to receive it from other quarters."

Dr. Yates spoke a second time and expressed his conviction that if opium ceased to come from India, the traffic could and would be suppressed.

These are the opinions of men who have had the best opportunities of ascertaining both the physical and moral effects of opium-smoking in China. Some of them are medical missionaries, meeting the victims of this habit daily in the hospitals, and under no kind of bias to look unfairly at the matter. We do not care to discuss the question which is the most pernicious, the liquor traffic in England or the opium traffic in China. There is one consideration that forbids any parallel: the Government of China wish to hinder the importation of opium and have been compelled, at the cannon's mouth, to authorize it. Yet what England considers an unpardonable crime in China, it is itself guilty of in India. There is a law, in India, prohibiting the importation of Opium into this country, but China is forbidden to have such a law and any approach to it is regarded as a *casus belli*.

Is there anything that missionaries in this country can do, any action in which they can unite, to arouse or quicken public sentiment at home in regard to this matter?

REMINISCENCES. CXVI.

We take up the matter referred to at the close of last week's "Reminiscence," and ask how are we to reconcile the view of his own corruption, selfishness and gracelessness expressed by Homunculus with other expressions that show his supreme devotion to Christ? The diarist at times speaks as though Christ had utterly failed to redeem him from himself, as though selfishness were as much entrenched in him as it was before Christ aimed the first Gospel missive at it. At other times he gives evidence that Christ, so far from having been defeated and repulsed by the sin in him, had indeed got a glorious victory.

Is one of these pictures correct and the other not? Which of them then is true? Or are they both true? But how can both be true?

All Christian obligation is summed up in the command to love God with all the heart and soul and mind and strength, and one's neighbour as oneself. In loving, we are occupied with the object loved. The mind and heart are engaged by the attractions and excellencies of that object. Love carries the individual out of himself, and causes him to find life in the loved one. It is the will, the plan, the tastes, the qualities, the possessions of that loved one that control his being. Self finds that its sovereignty is gone, because all the power and affections that used to do its bidding are gone off to a new monarch. "If any man is in Christ he is a new creature, old things are passed away and all things become new, for all is of God." The subject of this change is now taken up with God, His excellence, His affections, His will, His purposes. Self finds its occupation gone because the heart is concerned to please God. The entire faculty of love is made over to God. But God loves your neighbour as well as you, and because God whom you love loves your neighbour, you too cannot but love your neighbour. One loves what the loved one loves. In this way God first secures our heart for himself and then shows us that we love him when we love what he loves. Thus we are drawn out to all mankind because we are drawn to God and God loves all mankind. Now when a person begins to ask himself how much he loves, he turns away from the person loved to look at himself, and find some quality in himself. In the nature of the case, love collapses when this is done. The mind is no longer concerned with the object loved, but with itself, and seeks to find in itself a certain good thing upon the possession of which it may plume itself. This is, for the time it lasts, an abandonment of the blessed life of love and a reinstating of the old life of self. And he who has created us for this self-same thing, viz. that we may find our life in him, and be all taken up with his perfections and his will, has made it impossible that we should find any comfort when we turn from that blessed habit of the soul to find some pleasing thing in ourselves. We are saved by faith, which means looking away from self to Christ, the fulness of the Godhead. The great curse of our unregenerate life was the supremacy of self, the desire to clothe ourselves in drapery of righteousness that we might become something for others to admire and especially for ourselves to admire. This old habit is ever seeking to reassert itself. The Spirit of God bestowed upon the believer, takes of Christ to reveal unto him, that he may behold the glory of God and his wondrous love and be taken up with the same. The Spirit will not help us to find any thing in ourselves to admire and it goes hard with one whose heart has been drawn out to Christ and then begins to institute enquiries as to the strength of his own love to Christ. Instead of finding any thing in himself to make him glad and self-complacent he finds the old detestable self, which is dead when we look away from it to Christ and alive when we look away from Christ to it. Our readers may remember that the living creatures around the throne, mentioned in Rev. iv and v. are filled with eyes within and without. In other words visibility is swallowed up in vision. They have faculties for seeing God but not for seeing themselves. So the Seraphim whom Isaiah saw in vision; he saw that they were there and heard their voice but he could not see their faces or their feet for these were veiled by their wings. Peter, before the death of Christ, spoke confidently about his love to Christ; after the resurrection Christ interrogated him about this love and tried to show him that it was to find its expression in the love of Christ's little ones; in other words love cannot be measured in consciousness but in loving work for the object, in something that calls us away from self. Herein is love, said the apostle who was content to be known as the beloved disciple, not that we loved God but that he loved us. God is Love and is the source of all true love, and when we love him with all our heart and soul and mind, this means that we allow ourselves to be taken up with God's love. "There is none good save one, that is, God," says our Lord; and we may be sure that the Holy Spirit will not help us to find any thing good in ourselves. The Christian lives by the faith of the Son of God, finding all goodness and righteousness and holiness in Christ, and he is holy because of his union with Christ. The writer has known Christ for 36 years and is just as dependent on him this day for goodness or spiritual power as he was at the beginning. Christ is his sanctification, as the vine is the source of fruitfulness to the branch, which never becomes any the less dependent on the parent stem. We were lately reading the memoir of an earnest missionary, and in one part it gave an extract from his diary enumerating all the sins which he found in himself. The long dark catalogue covered several pages, and an unconverted person reading it would naturally ask what Christ's salvation was good for if it could only show a man his sins and not take them away. But all the time, the missionary was giving very good evidence that he loved Christ, except when he turned away to himself to find out how much religion there was in him. If he had looked to Christ with a maturity of faith that would have allowed him to be wholly taken up with Christ, the sunshine of divine love would have banished all the darkness of self, and he would have exulted in Christ formed in him, the Lord of glory. Christ will come at the last to be glorified in his saints and admired in all them that believe. It is not that *they* will be admired, but he will be admired in them. One other thought and we have done with this enquiry. Imagination is one of the powers that God has bestowed upon us. Whatever our experience, Imagination can wing its way to some point beyond. The office of imagination is to animate us to the pursuit of the unattained, and it must therefore be able to wing its flight to some point beyond the attained. Now if you seek to find in yourself the evidence that it is well with you, imagination perceives her opportunity and presently shows you something beyond the point to which you have attained. If your aim is to find some thing for self-complacency to rest on, you will be grieved by the failure to find, and your imagination will show you something beyond; but if you are seeking only to see Christ you will find Him and rejoice and praise God.

See the account given of the life of perfect love, in 1 John iv. 7-21. Note particularly the words, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." To confess Jesus as the Son of God is to make him known as such, to make known the divine perfections in Christ's humanity, by the testimony of our consecrated life and lips.

APOCALYPTIC SKETCHES. XXXII.

We have spoken of the vintage of Rev. xiv. as fulfilled in the remarkable revival of religion which commenced in America in 1857 and continued like a stream to spread over many lands by the space of about three years or three years and a half. This brings us to the latter part of 1860 or beginning of 1861, when the war of American slavery broke out, continuing for about the same period of time. This was in one sense a judgment on the church. God does not expect from the natural man, the man whose position is outside of the church of Christ, any thing but perversity and iniquity; but he has a right to expect from those who profess to be his people that they shall observe his precepts, and lend not their countenance to any organized system of oppression. The church has had too much complicity with the abominable system of slavery. In the 17th and 18th century, if the church in England had taken up a definite and uncompromising stand with regard to the iniquities of the slave trade, England would not have lent herself to that traffic as she did, going so far as to stipulate in her treaties with other nations for the right to carry on this scandalous commerce. Men who claimed to be the servants of Christ did not forfeit their position in the church of Christ by being engaged in this traffic. This was one of the great sources of wealth to England during the eighteenth century. And the churches in America had gradually come into complicity with the system of American slavery. Of course there was far from being unanimity in the toleration of it by the churches. But the out and out abolitionists were regarded as fanatics, and the common sentiment was that it was a great evil that there was no available means of removing and must be borne till the providence of God should in some unanticipated way open up the means of banishing it. The Presbyterian, Methodist and other churches in America had to separate into churches north and churches south, because of the extreme sensitiveness of Southern Christians to any animadversions made upon the system by Northern Christians. Thay refused altogether to recognize complicity with the system as an occasion for church discipline. This intense opposition to all the representations which Northern Christians felt themselves compelled by their convictions to make reached a point that made it as much as a man's life was worth to be found with the reputation of an abolitionist where Southern Christians could reach him. When Lincoln was elected, denoting the determination of the American people to hinder an extension of slave territory, the Southerners rushed to arms willing rather to see the union rent in pieces than see slavery weakened in its national influence. The most deadly war of the 19th century, ensued, culminating in the victory of Grant at Richmond and the assassination of Lincoln. This war we consider to be represented by the treading of the wine-press of the wrath of God in Rev. xiv. 19.

"And the wine-press was trodden without the city; and blood came out of the wine-press, even unto the horse-bridles, by the space of 1600 furlongs." 20. Jerusalem was the city where God had his temple where he was manifest and accessible to his people. What corresponds to it under the present dispensation is the professed Church

of Christ. The battle of the north and south was not fought within the church ; it was not an ecclesiastical strife ; it was political, avowedly and really ; it was to determine whether the American government was to be ruled in the interests of American slavery or not. Viewed as a judgment of God it was upon the nation at large, and most severely upon those portions of the Union which had been most deeply concerned in the iniquity. If the church of Christ had borne a faithful and uncompromising testimony against the evil, there is every reason to believe that God would have brought about the removal in a way that would have been less terribly retributive. The angel out of the temple in heaven is represented as the instrument in bringing down the judgment; and the angel out of the altar announces the maturity of the grapes. These things show that the judgment came at the time and in the way it did, because of the complicity of the church with this gigantic evil. But what are we to understand by the blood flowing to the distance of 1600 furlongs? The judgment is of a diffusive character, affecting not merely the locality where slavery existed. Palestine from Dan to Beersheba is about the length of 200 miles or 1600 furlongs. The meaning might be that the judgment would be diffusive to the extent of reaching all Christendom in some form or other. The American war brought immense distress on Lancashire. Even the share mania of 1865 in Bombay, so desolating in its effects, might be traced to the American war. Without however trying to vindicate this view we content ourselves with mentioning that the pro-slavery war of America extended beyond the slave area. A great battle was fought at Gettysburgh in Pennsylvania, and it might be said that the war extended to a distance of about 200 miles beyond the slave frontier.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My dear sir,—A correspondent from Calcutta lately wrote you regarding the increase of intemperance amongst natives in that city. He asked how this might be stopped. You informed him that tea and coffee shops had been established, and were receiving an increasing patronage in Bombay. Some one else suggested supplying drinks composed of the compressed essence of fruits, well sweetened I suppose, to meet the native palate, to be drunk with the addition of water, and a little soda, presided over by a high caste man—he also recommends any cheap amusement as a magic lantern, the cost of which, I imagine, to be met by a small charge over and above that for refreshments. That there is a great need of some counter attraction to the "country liquor shop, and ganja, churrus, opium &c. shops" is surely evident from the following.

Liquor Licenses in Calcutta.—The public auction daily held by Mr. Goadricke, superintendent of Excise and Collector of Calcutta, at the sale rooms of the Revenue Board Office, since the 28rd ultimo, for the sale of licenses for country-liquor shops, and *ganja, churrus*, opium, &c., shops, closed on Saturday, the 26th ultimo. It was a very successful affair on the whole, and realized a considerable addition to Government revenue from this source. Prices obtained amounted in several cases to double and treble the sums for which licenses were held in the preceding years. One *ganja* shop, the monthly license fee of which was Rs. 90, has been disposed of at Rs. 192. One wine shop, for which the vendor previously paid Rs. 108 per month, was sold at Rs. 316. Another liquor shop at Dhurrumtollah Street, which had remained closed for several years, and whereof the rate originally was Rs. 90, found a purchaser at Rs. 530. Hot competition between two bidders raised the fee for this shop to such a high figure. Much bickerings and burnings on the part of some, and glee and jubilee on the part of others, prevail among rival vendors.—*Daily News.*

What resident in Calcutta is ready to take the initiative? If we can keep, by any means to be carried out, natives away from liquor shops, may we not hope at the same time to influence Europeans, to so many of whom they also prove a stumbling block?

Yours,
TRUST.

FAITH CURES.

Sir,—I once read of some Missionaries who went out among the sick Heathen—and there were a large number sick at the time—and prayed that they might recover. God was pleased to hear their prayers; and as a consequence, they were led to believe in Christ, and be saved. As I read it, and remembered, "God is no respector of persons," I thought, why will not He do the same for all Missionaries ; and in that way bring multitudes to believe in Him. The thought followed me; And I went to God in prayer about it. I am *sure* He told me, in answer to prayer, that He would do the same for other Missionaries. He also told me to write to them about it. Since He is "the same yesterday, to-day, and forever," why cannot we trust Him to heal the ignorant Heathen, who do not know Him, as He healed the Heathen, when He was here on earth? No where in the Bible does it say the day of miracles shall be past, after Christ left this earth. On the contrary He says: "These signs *shall* follow those *who believe.* In my name *shall* they cast out devils ; they shall speak with new tongues; they shall *lay hands on the sick* and they *shall* recover." I have known scores of persons here in America, to be healed, by the prayer of faith; and I earnestly entreat the Missionaries who read this, to pray about it. And I trust God will show them He is willing to use this, and every other lawful means to win souls to Christ.

A. A. F.
U. S. America.

NOTICES.

Received for the M. E. Church, Mhow, from R. P. Rs. 300, clearing off the debt.

Appointments in the M. E. work for tomorrow: Grant Road, 8½ a.m. R. Sharman; 6 p.m. Smith.—Dean Lane, 11 a.m. Smith; 6 p.m. R. Sharman.—Mazagon, 11 a.m. Christopher ; 6 p-m. Glover.

Epitome of News.

Saturday, April 9.

—*Bombay Gazette*: The thin surface of native society has been partially illnmined by the light of Western progress; but beneath lie the foundations of the native community—dark, unfathomable depths, sunk in ignorance, steeped in superstition—living out the life their fathers and their fathers' fathers may have lived before them without a sign of, or apparently a wish for, improvement. These men, these "dumb millions," are in name subjects of the Empress; owning allegiance to a State that, above all other merits, claims unqualified freedom for the lowest of its subjects. What are they in fact? Slaves and bondmen to the grasping, pitiless cunning of the usurer. The statement seems a startling one, but in effect and speaking generally it will be found but slightly exaggerated. From cultivator to Rajah, from prince to dhed—all, or a vast percentage, are in the toils which rarely release an enmeshed victim. Exceptions there are, mostly among classes who begin to perceive more truly wherein their interests lie; who are, in fact, rendering the old claims of superstition and ignorance subservient to the more enlightened dictates of dawning education. But the evil is too notorious and too widely spread to be met by individual and isolated exceptions. It is important, it is imperative, to investigate a little the nature and cause of this scourge. Money-lending as a trade, even in civilized communities, is apt to be regarded with disfavour and suspicion. But in the generality of cases it is reasonable to pre-suppose at least an elementary knowledge of principles and some commonsense in the borrowers. In civilized communities, it would probably be found that the money-lender did not look to the poor and labouring classes for the mainstay of his business. Conseqently it is generally conceded as a principle that money, like any other commodity, will find its own value, and that legislation to regulate the rate of interest is a mistake. No merchant borrowing money in the ordinary course of his business would expect to be obliged to pay more than a fair and reasonable interest, and as a fact he would not have to do so. Strange as it may at first sight appear, the exigencies which drive the mass of Hindus to the money-lender are very analogous in many instances to the exigencies of a merchant carrying on his ordinary trade; in the majority of other instances they are certainly not less pressing. Among the rural population the two main occasions of borrowing seem to be the payment of the Government assessment, and the superstitious obligations of performing ceremonial rites on specified occasions. The former cause is by no means strange or unprecedented; the latter, utterly unjustifiable as it is, we can never hope to annihilate until there is a larger and more intelligent intercourse established between the masses and their would-be teachers. As this contingency appears lamentably remote, it remains only to endeavour to ameliorate a status that we cannot reform. At present the rate of interest is bounded only by the comparative helplessness of the borrower and the effrontery of the lender. Anything under 50 per cent, would appear exceptionally moderate; cent per cent is probably far nearer the average; yet the poverty of Hindus and their aversion to taxation are still standing themes of wonder and contemptuous reproach! Hitherto, with the best intentions, legislation, in the shape of Civil Procedure Codes and the like, has only strengthened the hands of the money-lenders. It is undeniably a problem importing the gravest thought and very difficult of solution; but none the less the silent misery of thousands, too blind to see, but not too dead to feel, is surely a plea sufficiently powerful to ensure some speedy and energetic remedial action. If the English Government is at this moment prepared freely to grant and lend monies from the English treasury for the relief and amelioration of the condition of the Irish peasantry, what excuse can there be for the Indian Government, if it continues to fold its hand, in obedience to the dictates of political science, falsely so-called, while the ryot drifts further and further in the direction of utter insolvency.

—The *Osmanli* of Constantinople, in its issue of the 3rd March, considers the question of the propriety of expelling all Greek subjects from the Turkish Empire in case tho Cabinet of Athens drives matters to the last extremity of war. This journal arrives at the conclusion, that "the right of the Sublime Porte to enforce such expulsions does not admit of any doubt. She is mistress in her own house, and can provide every means of public security which circumstances may render necessary."

—From the annual report of Dr. Eliot, President of Harvard University, it appears that scattered over the United States there are 360 colleges or institutions called universities—only 28 of which were in existence sixty years ago; and of these all but two were at that period distributed over twelve of the thirteen original States. More than one third of these 360 institutions charge no tuition fee, or only a nominal one—under thirty dollars a year. Among the latter are forty-three agricultural and mechanical colleges, endowed by the Government. It is worth noting in connection with the notoriously rapid progress, both in agricultural and mechanical inventions, in recent years that these classes of colleges seem virtually to have sprung into existence since the great civil war, only five of their number being of older date, and these having been reorganized and amplified. All this is not merely a token of the rapid increase of population; for though the population has increased in sixty years about five-fold, the number of colleges and universities has been multiplied by fourteen.

Monday, April 11.

—We are very glad to read the following in the *Bombay Gazette*: That Government have at last resolved to put down the Umballa Sweep is not matter for regret. No one seriously contends that it would be safe to revert in England to the condition under which public lotteries ran riot under the protection of the law. They were put down in England because they led directly to much evil. They are prohibited here for the same reason. And it is obviously most improper that the Executive Government should connive, as it has done, at the annual breach of the law in a single case. We shall be told that the Sweep was a source of harmless excitement to a few Englishmen, who, by reason of their nationality, may be looked upon as forming a small family party, into whose games of chance the law should not look too curiously. Having regard to the immense number of tickets sold at the Umballa Sweep, we doubt very much the correctness of the theory that the subscribers consist mainly of Englishmen who can throw away ten rupees without inconvenience. Statistics, we fancy, would show that the Sweep is very largely supported by classes similar to those in England, for whom it was found that public lotteries meant public invitations to extravagance and embezzlement.

—Same; Lahore, 9: The Punjab Government have commenced proceedings against Messrs. Simpkin and Company of Umballa, for illegal lottery. All their books and papers have been seized, and the proprietors have been committed for trial on the 21st of April. It is believed the only object of the Government is to put an end to the Derby Sweep Stakes, and the fine will be merely nominal.

—*Times of India*: At Calcutta, on Monday last, the Rev. Thomas Henry Whitmore, a Wesleyan Minister, charged one of his disciples, Benode Behary Mukerjee *alias* Banerjee, *alias* Ghosh, with the theft of some religious books and criminal breach of trust in respect of a towel and a sheet. Defendant pleaded guilty. He was further charged by the Rev. Wilfred Hornby, Minister of the Church of England, with the theft of another book which he had lent him to read before he went over to the Rev. Mr. Whitmore. Defendant pleaded guilty to this charge also. Inspector Bell, to a question put by the court, said that there was nothing known of the defendant except that he was an impostor, and that he earned his living by going from one Minister to another and getting baptised. So soon as he got into their confidence, he robbed them and left. His Worship convicted and sentenced the defendant to a whipping of ten stripes in the first case, and three months' rigorous imprisonment in the second.

Tuesday, April 12.

—Press Commissioner: There has been a rising in the Bheel tracts to the south of Oodeypur, and some fighting has occurred between the Bheels and the Raj troops, resulting, it is believed, in considerable loss to the former. The Agent Governor-General, has gone to the spot to investigate. Latest reports give ground for hope that the disturbance may subside without further bloodshed.

From Kandahar it is reported that Mahommed Sadik has been confirmed Governor of Khelat-i-Ghilzai by the Amir's deputy, and that all is quiet in the neighbourhood of that place.

—From Lima there comes a very horrible account of the condition of the city after the battle of Miraflores, and before the Chilian troops had entered it and restored order. In the evening of the day after the Peruvian defeat, we are told, sinister groups began to parade the streets threatening the passer-by and boasting of the sacrifices they had made for the country. Later on, stimulated by the liquor their leaders had given them, and moreover fearing no consequence—for the authorities had abandoned the city—gave themselves up to the greatest disorders during the whole night of the 16th. Under the pretext of hunger they began to sack and burn all the Chinese shops, even to the larger and more elegant stores filled with silks and other precious stuffs of Chinese manufacture. Of these nothing remains but smouldering and blood-stained ruins, for there was murder added to the robbery and fire. No fewer than three hundred Chinamen are believed to have perished in the streets of the city and the neighbouring farms. One of the wealthiest Chinese merchants proves his losses to ascend to £149,000. Not only did the Chinese suffer, but some of the Italian shops were also sacked; in one of them, called "La Ninfa," the corpse of its proprietor was found. The loss of property by fire and robbery is calculated to be nearly 15,000,000 dollars. From the store of King Tongonly there disappeared more than two millions' worth of jewels and other valuables. What happened at Callao was worse. There not only the Chinese part of the town suffered, but the Italians, to whom most of the grocery stores belonged, also had to withstand the fury of the mob in defence of their property, while many dead and wounded strewed the streets of the city.

—*Times of India*: London, 11: The American Fenians have condemned Mr. Gladstone to death, and are planning to carry their threat into execution. Precautions against attack are being taken at Hawarden Castle, where the Prime Minister is staying during the adjournment of Parliament.

—Old Moses, one of the mightiest Sylvan patriarchs of California, was mercilessly cut down a few weeks ago, and the greater portion of his venerable remains have already been sold to the timber merchants of San Francisco. This colossal tree, judging by the number of rings contained in a sound section of its trunk had attained the amazing age of four thousand eight hundred and forty-one years, when the fell fiat was issued for its destruction. The hollow portion of its huge and massive stem afforded standing-room for nearly three hundred full-grown men.

—It appears that some of the Parsees of Bombay are desirous of introducing some changes in the present system of imparting religious education to the rising generation of their community, and with this view a meeting of the community is to be held on Wednesday afternoon at the Framjee Cowasjee Institute. Referring to the subject, the *Rast Goftar* says that it is the business of the religious heads of the community to disseminate and indelibly impress upon the minds of the rising generation the moral principles and tenets inculcated in their Avesta. The Parsee priests, unlike the English missionaries, are steeped in ignorance, and quite as innocent of theology as are many of the laymen. It is not a matter of surprise, therefore, that a Parsee girl of advanced views should embrace Christianity when their so called religious preceptors expounded doctrines which are not only opposed to all religious beliefs, but which shock the moral feelings of a class of men who are far advanced in civilization. The *Rast* quotes a passage from a work published some time ago by Dustoor Jamaspjee Minocherjee, one of the high priests of the Parsees, in which he expounds the extraordinary doctrine that in the case of adultery by a Parsee three such offences were in the greatness and goodness of his heart forgiven or overlooked by God, but the fourth rendered the guilty parties liable to condign punishment. The same priest is said to have preached to his co-religionists that whenever an occasion arose God conversed in the language of the Avesta in which the sacred works are written. Such and other doctrines, the paper proceeds to say, expounded to the rising generation of an advanced community like the Parsees, alienated their sympathies from their so-called religious preceptors, who have a sort of hereditary claim to the priesthood. It is high time, the Parsee paper adds, that education and intelligence should supersede these hereditary claims.

—The Paris correspondent of the *Record* says: We have now the "Salvation Army" installed in a large hall in the Rue d'Angouléme, in the Faubourg du Temple. The pastors of Paris had met several months ago, and one of them had written to Mr. Booth to tell him that if he would come in the same spirit as Mr. McAll had come, making himself all things to all men, he would be heartily welcomed; but that the peculiarities of his way of action ought to be set aside in France among this frivolous nation, scornful of the forms of its religion, and where ridicule is killing. Mr. Booth thought that his duty was to go forward. I deplore it. Mr. McAll made himself a Frenchman to the French, and was the means of saving a great many of them. The detachment of the Army which invaded Paris is composed of five ladies and a gentleman. The Parisians now hate the public oratory of ladies, since Louise Michel and other female politicians have made such absurd and odious speeches. Therefore the meetings of the Army are crowded with young men, who go there to make themselves merry, and it is very sad to hear the sweet name of Jesus profaned amidst roars of laughter.

Our readers will find below a different report of these meetings.

—*Overland Mail*, March 25: The Cambridge Classical Tripos list has been issued. The first three names are F. B. Westcott, of Trinity; H. C. Goodhart, of Trinity; and W. R. Roberts, of King's.

Amongst the deaths recorded this week are:—Lord St. Germans; Lord Dunboyne; General J. H. Bainbrigge; Lieut.-Gen. J. Maitland; Col. H. Clinton; and Admiral G. Williams.

The Italian Opera House in Nice has been destroyed by fire, the efforts to subdue the flames proving of no avail. The fire broke out at the commencement of the opera of "Lucia di Lammermoor." Fifty-nine bodies were taken out of the ruins, and it is feared that many more are dead inside. When the gas exploded, shortly after the outbreak of the fire, the theatre was instantaneously plunged into complete darkness, and a frightful scene of terror and distress ensued. A detachment of sailors, with ships' pumps, from the squadron in harbour, arrived shortly on the scene, and displayed great gallantry in saving many of the people in the theatre. The fire was got under towards ten o'clock.

—*Missionary Herald*; March: The missionary of the Presbyterian Board are having marked success in the province of Shantung, where the labourers of the American Board are also finding so much encouragement. Dr. Nevius writes to the *Foreign Missionary*, from the interior of the province, of seventy persons baptized on his last visit. The marked feature of the work in this section is the efficiency of the converts. They go in advance of the

missionary, teach the gospel, and after a beginning is made, send for help.

Wednesday, April 13.

—Press Commissioner: The British troops commence the evacuation of Kandahar on April 13, and the final evacuation is expected to take place on the 22nd.

Chaman, Killa Abdulla, Gulistan Karez, and Khushdil-ka-Killa will continue for the present to be occupied by detachments for the protection of the Pishin Valley.

—Dr. Pinkerton, having been promoted to the rank of Deputy Surgeon-General, leaves Bombay next Wednesday for Sind. This creates one vacancy in the Town Council, and another in the appointment of Senior Surgeon at the European General Hospital.

—*Times of India*: The annual meeting of the Bombay Temperance League was held in the General Assembly's Institution, Kalbadevie, on Monday evening Major G. W. Oldham, R. E., presiding. There was a lage gathering on the occasion, and after a liberal distribution of tea and cakes, the report for the year 1880-81 was read by the secretary, the Rev. Mr. Blake. The report stated that at the meetings held of the League many were led to adopt the pledge; none of the pledges taken during the year had been returned, although one of 1879 was sent back. Every day more inquiry into the subject of abstinence was being made, and the results of calm and unbiassed investigation, social and medical, were all in favour of the position taken up by the League. Medical men were more and more cautious in prescribing brandy, &c., and were ready to prescribe other remedies where before stimulants were always given. The experiment of temperance hospitals was being watched with interest, and the percentage of deaths was found to be less than in those hospitals where stimulants were used. In the army and navy the authorities were pronouncing against the rum ration. It was most cheering to observe the encouraging results obtained by the Blue Ribbon Army in England and America. It was well known that there were many coffee houses among the Mussulmans; and it was a pity that something of the same sort was not established by the Hindus and Parsees. Unfortunately the many little drinking shops in this city were owned by Parsees, and the great distilleries at Oorun and elsewhere were for the most part in the hands of the same people. The chairman and the Rev. Mr. Jacobs then addressed the meeting, after which followed a few solos by ladies and gentlemen.

—Yesterday after noon, a sad accident occnrred at the premises of the Western India Spinning and Manufacturing Company at Chinchpoogly, resulting in the loss of four lives. A large loom shed which is in course of construction on the north side of the mills came down with a crash, killing three of the workmen instantaneously and wounding twelve others, one of whom died in the J. J. Hospital shortly after admission.

—The following advt. in to-day's *Times of India* is suggestive: A young lady (Manageress of a Theatrical Company) would like to communicate with a gentleman who has a few hundred rupees to invest in the business and a desire to travel. Company first class. Only those who "mean business" need apply. Address "el americano," care of this Office.

—A long and interesting discussion took place on March 23, in the Liverpool City Council, upon the licensing question. The councillor who raised the quesion said that the annual drink bill of Liverpool was estimated at three millions sterling, and as the average income of a Liverpool labourer is £60 per annum, he maintained that the sum spent in drink would support 50,000 families, or 250,000 individuals —that is to say, half the population of Liverpool. He proposed, therefore, that the Council should petition Parliament to pass as speedily as possible a licensing bill which should give to the ratepayers adequate powers to restrict largely the facilities for the sale of drink, and which would destroy the existing monopoly by providing for the sale of licenses by auction.

—With respect to the opening of the work by Miss Booth in Paris, we read as follows in the *Rock* of March 19:—"They began on Sunday night in a hall which holds 600 persons, in a poor part of Paris. The hall was crowded in every part with a most attentive audience, who were eager to hear Miss Booth preaching in their own tongue the wonderful works of God. The men all came into the meeting with hats on, and pipes in their mouths, but as soon as Miss Booth commenced they removed their hats and put their pipes in their pockets. Then, in the most profound silence, they listened to all she had to say to them. At the end of her address, they made Miss Booth promise to speak again the next evening—a repuest, we have no doubt, she had very little difficulty in granting."

—*Christian*: Writing to a friend, Mrs. Booth says:—"I have held two of the heaviest meetings in Hull I ever had in my life, one on Sunday, in the Drill Hall, holding over 3000 people, so packed that it was almost insufferable. I had to lecture in the Circus on Tuesday night, holding 3000, but much easier to speak in. The Lord brought me through this. There are fourteen public-houses to be let in Hull in the neighbourhood of our hall, and others nearly ruined. One publican openly says that he is losing £80 per week. Another was at the penitent form the other day, and has shut up his house. It would have rejoiced your heart to have seen the procession on Sunday morning, just upon 600 strong, headed by three or or four converted pugilists and other ruffians, carrying all the traces of their recently devil-possessed condition in their faces, and just beginning to get their flesh coming again as babies!"

—*Truth* notes the gratifying circumstance that the first three Wranglers at Cambridge this year were abstainers from alcohol and tobacco! And, on the other hand, the discouraging fact that the whole of the railway companies charge nearly twice as much for the carriage of milk as for wine and spirits.

—*Christian*: The Wesleyan papers are teeming with reports of extensive awakenings and glorious ingatherings. Indeed, all over the country there is the sound of abundance of rain, and the Methodist Church is renewing its youth in aggressive soul-saving work. At Hull recently over six hundred persons have sought and found salvation. At Peel, in the Isle of Man, there is a very gracious work, and large numbers are being converted to God. At Barrow-in-Furness, at Pately Bridge, at Warrington, and Luton, most powerful revivals have commenced, and crowds of people flock to hear the word and find their way to the cross.

—The *Athenœum* says: It is reported that Mr. Hormuzd Rassam, who is prosecuting the British Museum archæological researches at Nineveh and Babylon, has discovered quite a new ancient Babylonian city, a short distance from Bagdad, on the renowned ancient canal called Nahr-Malka or Flumen Regium. We learn that Mr. Rassam has already unearthed a valuable collection of inscriptions, both in the cuneiform and hieratic characters.

—*Academy*: Recent letters from the Church Missionary Society's agents on the Victoria Nyanza give the intelligence that King Mtesa, of Uganda, was contempleting a war with Mirambo, of Unyamwezi, which would indeed be a most serious matter considering the number of Europeans now scattered about in East Central Africa. Mtesa has just been engaged in a sanguinary war with the people of Usoga, who live near that part of the lake where the Nile flows out over the Ripon Falls, and is clearly not the amiable creature described by Mr. H. M. Stanley, his present conduct agreeing more closely with the earlier account given of him by Captain Speke. He is said to be impelled in his present course of action by the Arabs, and his recent profession of Mohammedanism is thought te be part of the same general policy.

Thursday, April 14.

—*Bombay Gazette*; Lahore, 13: The papers seized belonging to Messrs. Simpkin and Company, Umballa, include the names and addresses of subscribers to the number of twenty-nine thousand. Mr. Simpkin pleaded guilty, and said he would agree to abstain for the future from Derby sweeps. The penalty cannot exceed one thousand rupees and time will be allowed to return the money to the subscribers. Letters addressed to Messrs. Simpkin will be returned through the dead-letter office.

—The Str. *Australia*, with English Mails, left Aden for Bombay, Wednesday, 10 a.m.

—Much of the space of our daily contemporaries has been taken up this week with the report of Colonel Malcolmson's trial.

—The force sent by the Ameer, under General Ghoolam Haider Khan Tokhi, to garrison Kandahar, numbers 5,000 of all arms.

—A correspondent writes to the *Englishman* that, in consequence of a panic amongst the Sonthals employed in the collieries at Karharballi in Hazaribagh, an exodus of about 4,000 coolies took place from the works during the early part of last week. A man named Dhubia Gossain, who possesses a reputation amongst the Santhals for great sanctity, is said to have informed them, when he was in Hazaribagh some months ago, that "something would happen" on the *Ram Nabomee* festival, which was held on Friday last.

—The electric light has been introduced into the Bombay Club House. There are four lights, equal to 2400 candles.

—H. H. Aga Khan died on Tuesday evening, at the age of 81. He came to Bombay in 1845, after his unsuccessful attempt to possess himself of the soverignty of Kerman, in Persia. The *Times of India* says: "The Indian Khojas over whom Aga Khan has enjoyed so prolonged and so placid a reign were originally Hindoos, who were converted to the Shia branch of the Mahomedan religion some four hundred years ago in the villages of Upper Sind by Pir Surdordin, a Dai of the Ismailis. In Bombay they are, generally speaking, wealthy traders, and their influence is not to be measured by their numbers, which are only estimated at 1,400 families in and around the city of Bombay. In Kattywar they have some 5,000 families, in Sind 3,000. Kutch is another great Khoja centre. They have 800 or 900 families at Zanzibar, the trade of which thriving island is mainly in their hands; and all along the seaboard of Eastern Africa, Eastern Arabia, and on both sides of the Persian Gulf, the Khojas have established themselves in regular colonies, veay much after the manner of the first Englishmen in India. "The book which from the beginning has been their accepted book of scripture was given them by Pir Surdordin, through whom they were converted, and contains in its ten chapters an account of ten incarnations. The first nine treat of the incarnation of Vishnu, the tenth of the incarnation of the Most Holy Ali. Their religion is consequently a strange jumble of creeds, and we belive that the majority of Khojas refuse to believe in the efficacy of prayer. The idea of the incarnation of Aga Khan has of late years been almost entirely confined to the women of the community, and has led, it is rumoured, to curious customs, which should be immediately abolished by his son and successor, the Hon. Aga Ali Shah of the Bombay Legislative Council. Aga Ali will, we presume, be entitled to the courtesy and title of His Highness, though the pension will not be continued, and he will, of course, be immediately acknowledged as their chief by the majority of the Khoja community. But he will do well, if he wishes to render his position secure, by introducing several liberal measures of reform."

—The number of deaths by the unfortunate accident at the Western India Company's Mill

on Tuesday afternoon has been increased to seven.

—Vittoo Chrisna has been sentenced to death for murdering his wife, in Kamatipura, Bombay, on the 4th inst. The prisoner made the following statement: "For three days my wife had gone out of my house; and I told her that she should swear she would not go out again. She did not consent to do this; I therefore, cut her throat. I asked her whether I should cut her throat. She said, 'Cut my throat, if I am to die by your hands.'"

Selections.

SPIRITUAL VICTORY.

VICTORY BY FAITH.

How does faith work spiritual victory? A moral philosopher, looking simply at natural laws, and at a human will striving to govern itself by conscience, would easily be stumbled at the idea that sin is to be subdued by faith. Faith in whom, or in what? Faith of what kind? Faith operating by what method? Faith securing what result,—one partial, or complete? one gradual, or sudden? He reasons that there can be but one way of uprooting habits of sin; to wit, that pointed out by natural law, as the result of continuous human striving in the slow and gradual attempt to manufacture a contrary habit. A man must struggle hard, and then harder: he must will to do right, and when he fails must will again more strongly: he must go at his sins with a disperate determination, taking them by the throat with deadly intent: thus he must fight on, and fight through, not discouraged because he makes little or no perceptible progress, but taking this for his life-battle. If the philosopher be also a Christian, he will at times add a word about faith, because the New Testament so often speaks of faith; but he will seldom mean more by it than a general conviction that God will help us in the battle, so that we shall be saved in the end.

Now, while there is a certain truth in this representation, viewed simply on the side of nature and of legal influences, we cannot but think that equally in idea, in method, and in efficacy, it comes far short of the gospel plan of salvation from sin, which operates chiefly by faith. In so saying, we do not mean that a single act of faith will break up all sinful habits, however ancient and inveterate, and will replace them with pure tendencies of equal strength. No man fights the battle of life in a moment, even by the aid of faith. Faith is, indeed, a "shield," "wherewith," as Paul declares, we "may be able to quench all the fiery darts of the wicked [one];" but it does not substitute a single victory for a campaign. But we mean that faith is to be the abiding act, the habitual state of mind, which shall underlie all we think and do, lifting it from a human to place it on a divine foundation. It starts in complete self-despair,—in a conviction of the utter impotency of our resolutions to resist temptation, and to uproot evil habit; and it rests solely on the promised indwelling of the Holy Spirit given by Christ in answer to believing application. Taughfully the words of Jesus, "Without me ye can do nothing," with Paul it says, at every breath, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." Its *conscious* act, therefore, is not so much a resolution against sin (which is rather implied) as a perpetual trusting in Christ for grace to keep it from sin moment by moment. Its prompting is, to lean, to confide, to pray, to expect; not in separate, formal exercises (though these occur), but rather in abiding union of soul to Christ, and in constant fellowship with him.

For notice: faith is properly confidence in a person. We *believe* in a truth; but we have *faith* in a person. Therein is the grand peculiarity of the gospel: it does infinitely more than to furnish a new code of moral laws: it reveals a personal Saviour, to *whom* we go in faith for all that we need. This is the first, this is the ever-repeated step in spiritual life, to the very end. Thus John, who writes, "This is the victory which overcometh the world, even our faith," explains the idea, when he says, "Ye are of God, little children, and have overcome them: because greater is *he that is in you*, than he that is in the world." Faith receives Christ instead of Satan into the soul. So also Paul declared, "I can do all things through Christ which strengtheneth me." Hence the victory of faith comes from the confidence that, as we have in Jesus a full and complete Saviour, who is at all times with us, so he will at each moment perfectly supply the spiritual need of the soul which leans wholly upon him. Such a soul, ceasing from its legal struggles (or mere efforts of will under the promptings of conscience), simply makes consecration of itself to Christ, puts itself at Christ's disposal, invites him to possess and work and energize all its faculties, hour by hour, and moment by moment, by the power of the Holy Spirit, and *expects that he will do it.* That expectation he fulfils, so that the saint is able to say, "I am crucified with Christ: neverthless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Into this conscious rest in Christ some enter almost immediately, if they understand their privilege, and are taught that this is the divine method of sanctification. In this way a supernatural grace lifts one far above the weakness of a mere natural effort, and gives the soul an immediate victory, which is as continuous as is the simple faith in a present Christ, and in an inwardly abiding Holy Spirit. Moreover, the ease and certainly of this victory of faith are owing, in part, to a cause which we can understand. In one sense it actually supersedes the conflict which comes from the mere antagonism of conscience and sin, by bringing the man under the inspiring, exalting, entrancing, and absorbing power of a personal love of Christ, before which temptation shrivels as flax in the flame. There is a divine philosophy here: there stands revealed in it a law of mind, as plain and sure as the one that repeated efforts at last work a habit, which is more commonly observed and referred to in the legal method of sanctification. Dr. Chalmers develops it in his famous sermon on "The Expulsive Power of a New Affection." The simple question is, Can the Holy Spirit so reveal Jesus, and so keep him before the mind, that sinful habit shall lose its power and its very opportunity? No law of mind forbids; and the Bible authorizes the expectation.

We once read of a reformed drunkard weeping at the open grave of a good man, and declaring that in that grave all his hopes were to be buried, since nothing had kept him from going back to his cups, but the constant watchfulness and loving persuation and all-powerful personal influence of him who was now dead. He had lived a reformed life through faith in a good man, who was as an atmosphere around him, and not by dint of mere resolution, or by the slow creation of better habits. When thrown back on these latter influences his will lost its power; and he became once more the victim of strong drink. A man has often been reclaimed by the personal love and presence of his mother or his wife, kindling in him an answering affection, when all other influences have failed. The gospel method of reforming sinners is, to so reveal Christ to them in all his loveliness of character and perfection of work as their Redeemer, that they shall have a sure expectation of victory (which is half the battle), and such an answering love as shall lift them out of the reach of former temptation. This inward experience of a mighty love bearing down the foes of Christ is what secures, by what is often termed the baptism of the Holy Ghost, sudden as well as marvellously complete victories. What could be more sudden than the transformation, by the outpouring of the Spirit at Pentecost, of the timid, trembling disciples into bold preachers of the gospel, ready to submit to martyrdom? The Spirit accomplished at once what the slow law of natural habit would have been years in working. There are many who have gained similar victories after deep thought, earnest prayer, full consecration, and expectant faith; some even in cases where a diseased physical effect aided a sinful habit of mind, as in the use of tobacco and alcohol. Such a sense of Christ's presence of love pervaded their souls, such an assurance of their union in all things with him, such a confidence in his power, such a burning desire to please and glorify him, that temptation in those old forms could not gain access to them. This is the higher life, the victorious experience, the deliverance from the perpetual defeat described in the seventh chapter of the Romans as characteristic of a legal experience, and an entrance upon the triumph of faith unfolded in the eighth chapter.

"Faith shows the precious promise, sealed
With the Redeemer's blood,
And helps my feeble hope to rest
Upon a faithful God."

THE PHILOSOPHY OF FAITH'S VICTORY.

Has faith, then, a philosophy? Surely it has,—a philosophy simple and obvious. Why should it not have one? It is no wise opposed to reason. It could not be, seeing that it is, itself, the highest exercise of reason. For what can be more reasonable than to place implicit confidence in the word of God? When Paul exclaimed, "Let God be true, but every man a liar!" we are quite sure that his intellect spoke as well as his piety, and that the philosopher was as apparent as the saint. A philosopher trusts to a law of nature, that is, to a physical law of God, which he has discovered by observation and reason; believing that it will be maintained in operation, so that one may wisely base his calculations upon it, and order his most important plans by it. What is this but faith in God's natural arrangements and seeming physical pledges? The saint find a promise in the Bible, a book which stands accredited to his most careful observation and deepest reason, as the word of God; and he, in a like exercise of mind with the philosopher, puts confidence in the divine arrangements and pledge, and shapes his life-plan accordingly. Each uses his reason, weighs evidence, and trusts the Almighty. Each philosophizes; and each exercises faith. That their attention is directed to different personal interests, and to different spheres of the divine activity, does not affect the specfic character of the mental act.

Faith, then, is a genuine philosophy. It accepts Christ on the same ground upon which Sir Isaac Newton accepted the law of gravity. It cannot resist the evidence. A believer is but a spiritual philosopher, though he may never have imagined it. The principle involved was well stated by one, not yet enrolled among earth's so-called philosophers, but who yet spoke from the highest reason: we mean John the Baptist, who said of Jesus, "What he hath seen and heard, that he testifieth," and, "He that hath received His testimony, hath set to his seal that God is true." The disciple of Agassiz of Darwin could do no more in accepting the phenomena and laws of the physical universe is expounded by those skilful observers and acute reasoners, who yet differ so widely in their inferences from the same facts. Let us take an illustrative case of faith's philosophy.

Peter, looking out from his liltle fishing smack on a stormy night, saw Jesus at a distance, walking on the Sea of Galilee, and was terrified as at a ghost. But Jesus called out, "It is I: be not afraid;" and Peter then, in a characteristic burst of enthusiastic confidence, replied, "Lord, if it be thou, bid me come unto thee on the water," and received the command, "Come." Now, of course, faith would lead him

to go, trusting to the Master's power and love But how about philosophy? Perhaps some one will say that it would have forbidden him to venture, because reason teaches that water cannot be walked upon as is the land. We do not accept the conclusion. Reason told Peter, that, if Jesus could so control nature as to walk on the water, he could enable one of his disciples to do the same; and so he started. But the wise condition of such enabling was faith in the power and willingness of the Master. Peter, after a few steps in the blasts of the terrible gale, allowed his fears to prevail over his faith; which was as great a blunder in philosophy as it was a weakness in piety. And so he began to sink; but, crying to Jesus, was rescued, the Master saying to him, "O thou of little faith! wherefore didst thou doubt?" And equally, from another point of view, might it have been said, "O inconsistent philosopher! why didst thou fear to trust thy reason, which affirmed the perfect ability of the Master to hold thee up?"

And does this not shed light upon the philosophy of holy living, which we have been discussing? To walk in purity through this sinful world is as impossible to "the natural man" as it was naturally for Peter to walk on the stormy Sea of Galilee. But Christ led a pure life in this world, even as he trod securely upon the tempestuous sea; and he is able to impart the Holy Spirit of victory to every believer, even as he could sustain Peter upon the waves. In both cases the effect to be wrought is within the sphere of the supernatural: divine power accomplishes that for which mere human power does not suffice. But the indispensable condition of receving the divine aid is faith, continuous faith. Peter was not to take slow and painful lessons from Jesus in sea-walking, till he had learned new aqueous laws, and had acquired new marine habits, which in twenty years would enable him to cross the Sea of Galilee. No: he was to take the first step in faith, and the second similarly, and so the third and the fourth; and, if he did not doubt, he could cross the sea the first time: it was simply a question of continuity of firm faith. He exercised his will; he used his feet: but faith alone insured the result. We understand a true evangelical as distinguished from a legal experience in a religious life, to be based on a similar philosophy. It is not a life of resolutions and painful self-operatings to form habits by a gradual law of nature; but it is a life of faith in Christ at each successive moment. The soul acts in varied duties, as Peter took steps on the sea; but it expects the spiritual success only from an indwelling Christ, whose grace flows into the trustful soul without intermission, as support would have been given to Peter all the way from the vessel to the side of Christ, had he conquered his doubts. If faith be present, the success can be as perfect the first as the hundredth time. "We walk by faith," says the apostle, laying down the spiritual philosophy; and, when he gives it the form of personal testimony, it is still the same: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Are there, then, no holy habits formed by the Christian, which gradually become a second nature, and a law of his being? Certainly; but these are the results of the victories gained by faith, and will be rapid in their formation in proportion not to the agony and force of our will-work, but to the continuousness, simplicity, and entireness of our trust in Jesus as a sanctifying Saviour. His is the inward power, the ever-inflowing grace, by which we should fully expect to be kept moment by moment, and thus hour by hour, and day by day. Such faith itself becomes a habit of the soul, and is properly the one all-inclusive spiritual habit, which keeps the heart in peace, and the will in strength. Such is the biblical philosophy of sanctification. With the Christian poet it says,—

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done!"

—(*Spiritual Victory* by W. W. Patton.)

MISCELLANEOUS SUGGESTIONS.

BY REV. ASA MAHAN, D. D., LL. D.

The Credible and Incredible.

ALMOST every truth with which men are not familiar, and such truths especially which contradict ordinary experience, encounters this one difficulty when first presented to their minds, that it wears the appearance, not only of strangeness, but of incredibility. What is more familiar, or reasonable, or credible with us, as believers in Christ, than the doctrine of the Resurrection of the Dead? In a very different light would it stand before our minds, were we called to listen to a discourse or treatise upon the subject, and that for the first time in our lives. Not a few among us would mock, as did the philosophers on Mars' Hill when they heard from Paul "of the resurrection of the dead." The speaker or writer might have occasion to put the same question to us that Paul put to Agrippa, "WHY should it be thought a thing incredible with you, that GOD should raise the dead?" How reasonable, on the other hand, does that doctrine appear, and how unreasonable all objections against it, when the doctrine is contemplated in the clear light of the Divine Omnipotence.

How strange and incredible the doctrine that "our love may be made perfect" in this life, appears to individuals not familiar with it, and who have not been taught of God to understand it; and especially to individuals who are familiar with Christian experience and attainment, in their ordinary forms. To such, this doctrine, when first presented, appears about as incredible as did that of the Resurrection of the Dead, when first presented to the heathen mind. The first time I met the venerable Moses Stuart, my teacher of Biblical Interpretation, the first time I met him, after he had read my work on "Christian Perfection," he commenced conversation with the following remarks: "I have, as you requested me to do, read your book quite through, and that with great care, and have read it with much interest and profit. I find the argument throughout sound and scriptural. The only difficulty I have upon the subject is the experience of the Church. Individuals as near eternity as I am, however, are disposed to look away from all such considerations, and rest their faith upon the plain teaching of the Word of God." Even the faith of that venerable man, when in the presence of the clearest teachings of Inspiration, was almost staggered by facts of experience which lay around him in the visible Church. Looking at these needless and disgracefnl facts, and graduating your faith by them, your faith in God will fail you as did that of Peter when he looked away from Christ and fixed his vision upon the winds and waves around him. Ceasing from man, and making God your trust, and His faithful Word your standard of practcal attainment, no doctrine will appear more credible to you than this, that Christ does "save unto the UTTERMOST them that come unto God by Him;" nor will any form of attainment be to you more certain. Let these two revealed sentiments be omnipresent in your heart and thoughts: "all things are possible," and actual too, "to him that believeth," and "if you will not believe, you shall not be established."

CAN AND CAN'T.

A writer in a political paper in the United States thus expresses the difference between *can* and *can't*:—"I do not know a word in the vocabulary of language that sounds so forbidding to the feelings, so stagnant in its effects, as the word *can't*. It is irreconcilable to anything in morals or philosophy. It checks the current of life, and brings all the energies of body and mind into a state of lethargy; makes the present a cold winter's waste and desert of despair; the future an inextricable wilderness, the entrance of which is but the opening of an interminable labyrinth of darkness and woe. While upon the word *can*, faith shines with the bright, diffusive, benign rays of the meridian sun; wakens and cheers everything into action, life, and energy; removes mountains, crosses trackless oceans and continents into unexplored regions; makes the desert teem with life, and beauty; builds states and empires; turns the current of mighty streams; opens canals and railroads; erects temples, the spiritual guide-paths whose spires point to heaven."

The truth of the above statements, is fully and universally acknowledged in every department of human thought and action, with the exception of religion. Here, with all who deny the possibility of "standing perfect and complete in all the will of God," in this life, *can't* lies upon the altar of faith as a consecrated sentiment. In the forefront of all the commandments of God, stands this changeless word, *can't*. We cannot "walk before God, and be perfect." The will of God cannot "be done on earth as it is in heaven." "We cannot do the things that we would." We cannot so believe God's Word and trust His grace, as to have all the revealed provisions and promises of grace fulfilled in our present experience. Such is *can't* on the altar of unbelief and little faith. It deadens the religious sensibilities, sears the conscience, paralyses all purposes of obedience, and renders believers "a feeble folk."

A strong and living faith, on the other hand, writes *can* in letters of light on the forefront of every command of God, and of all the revealed provisions, and "exceeding great and precious promises," of grace. "Whatever ought to be done, may be done," and must be done, is the omnipresent sentiment of such faith. To all the paralysing suggestions of unbelief and little faith, its response is, "We are well able" to do *all* the sweet will of our God, because He has promised to "strengthen us with all might," to "make His strength perfect in our weakness," and to render us "in all things more than conquerors, through Him that hath loved us." Has He not said, "I will never leave thee, nor forsake thee," and, "My grace SHALL BE sufficient for thee?"

There is a sphere in the divine life, we must ever bear in mind, in which *can't*, on the one hand, and *can*, on the other, have supreme place; and in its sphere neither sentiment can, by any possibility, be too strong. "I can of mine own self," said our Saviour, "do nothing." To every believer He says, "Without Me ye can do nothing." To this, the believing soul, under the inspiration of the Spirit, responds, "We are not sufficient of ourselves to think anything as of ourselves." Relatively to the spirit of self-sufficiency for anything good, the sentiment represented by the word *can't*, can, by no possibility, have a too omnipresent or too strong or fixed place in our hearts. Until the spirit of self-sufficiency is *dead* within us, faith in the divine all-sufficiency can have no place in our hearts.

But while it is written, "We are not sufficient of ourselves to think anything as of ourselves," it is also added, "But our sufficiency is of God," and here awaits our faith, a revealed "all-sufficiency for all things," so that we may "abound unto every good work." While it is written, "Without Me ye can do nothing," the counter revelation awaits the faith of every believer, "I CAN do ALL things, through Christ Which strengtheneth me." The sphere of the *can* of faith is just as wide as are the commandments of God, and the revealed provisions and promises of His grace. Throughout all this wide domain, "all things are possible to him that believeth." To give the remotest place

to *can't* in this divine sphere is to induce a death paralysis throughout every department of our moral and spiritual being, and to perpetrate treason against the revealed grace of God. True faith puts *can't* and *can* each in its proper sphere, and renders it just what it should be, that is, omnipresent, and omnipotent, in that sphere, and hence has "all sufficiency for all things." Unbelief, and little faith, on the other hand, put can where can't only has place, and *can't* throughout the wide domain of the *can* of faith," and hence ever remains "carnal, sold under sin." "Let us have grace whereby we may serve God acceptably, with reverence and godly fear."—*Divine Life.*

Miscellany.

—Ch. Miss. Intelligencer; Meerut:

Mr. Hermann Hoernle's account of his Wednesday evening open-air service, which appears to be a new plan:—

A kind of *evangelistic opon-air service* has been commenced and conducted regularly every *Wednesday* evening. The whole Christain staff of the Mission (except those who live at too great a distance to come in), the Msssionary, the catechists and readers, as well as all the Christian teachers in the schools, assemble on *this* evening at *one* common place. We have fixed upon four conveniently situated places in four different parts of the town of Meerut, so situated that crowds can easily assemble without obstructing the traffic, and where we have space enough to put up a small shamiana. These four places we occupy by turns, in an established order, one Wednesday here, the other there, and so on. The preaching, all the year round, commences just a little before sunset, and continues for about three hours. The Christian boys living in the boarding house, who belong to the church choir, are also always present, so that with their co-operation we vary the preaching by singing hymns and Native bhajans.

The usual *order* for the conduct of these open-air services is this. On Wednesday mornings the hymns to be sung and the names of those who have to give addresses (generally four or five at one evening) are given out by the missionary. At the appointed time in the evening, which varies according to the season,* all being present under the shamiana, we sing the first hymn or chant, then we have a short introductory prayer, then another hymn, after which the preacher, first on the list, gets up to address the audience assembled. And thus we continue, singing and preaching by turns, until the number of preachers on the list is exhausted, when the meeting is concluded again by a short prayer, and after the blessing and the final hymn we all disperse to our homes.

These evangelistic services were introduced, because a kind of *stirring up* appeared to be necessary, both for preachers and hearers. It was thought good for the people to attend sometimes a preaching somewhat different from the common way of preaching in the bazaars, whilst a change in their everyday routine would be useful for the preachers themselves. By being thus brought together once a week they would feel encouraged in their work. And by hearing each other's addresses and by noticing the way in which each of them was accustomed to speak and to expound the word, they might have an opportunity for improving themselves.

As to our *audience*, the result hitherto has been encouraging, at any rate in *this* respect, that we have always had a good number of people to hear us. The singing is evidently a great attraction, and a good advertisement at the same time. The people, in their way, are very-fond of music, and no doubt many are induced by the sound of the singing to come and to listen. Many of these stay to hear also the next following address, after which, perhaps, the expectation of another song makes them remain a little while longer.

* In the cold weather, the days being short, we commence at five o'clock, in the hot weather as late as half-past six or at seven o'clock.

TELEGRAPHIC NEWS.

Rome, April 7th: The Italian Chamber of Deputies has negatived a vote of confidence in the Ministry, who have in consequence resigned.

Paris, 8th: In the French Senate the Minister of Finance said that he still hoped England would participate in the Metallic Conference. France, he added, will support a bi-metallic standard.

London, 8th: The House of Commons last night read a first time the Irish Land Bill. It provides that Courts shall be created to fix rents, which shall be unalterable for a period of fifteen years, and to regulate the right of tenure and sale,—A Land Commission will be appointed, which will be empowered to make grants in order to facilitate emigration, and to assist tenants to purchase holdings and buy land from the owners who are willing to sell.—It will be optional for landlords and tenants to invoke the aid of the Courts. The Act is to be partly retroactive.—The Duke of Argyle (Lord Privy Seal) has resigned his seat in the Cabinet in consequence of a difference of opinion with his colleagues respecting the Irish Land Bill.—Sir Charles Dilke, replying to a question in the Commons, said that the Indian government was willing to send a delegate to the Metallic Conference, but that he would not be authorized to vote on any question to adopt a bi-metallic standard.—The Great Powers have presented a peremptory collective Note at Athens, notifying that the Greek frontier shall incude the southern portion of Thessaly, a strip of Epirus, and that Prevesa shall be dismantled,

9th: In the House of Commons last night Sir Michael Hicks-Beach gave notice of a motion condemning the conditions of peace made with the Boers.—In the House of Lords, Lord Granville gave notice of a motion that he would propose a vote of thanks to Generals Haines, Stewart, Robers, Bright, Ross, Hills, Phayre, and Watson, and the whole army which took part in the Afghan War. Parliament has been adjourned for the Easter recess until 25th April.

Paris, 9th: Advices have been received that 10,000 French troops have been disembarked at Bona, near the Tunisian frontier.—France has sent a circular to her representatives abroad, disavowing a policy of annexation, but insisting on French influence preponderating at Tunis.

London, 10th: Lord Carlingford has been appointed Lord Privy Seal in the place of the Duke of Argyle.—The Press generally approve of the Irish Land Bill. Only the extreme Conservative journals severely criticise it.—Mr. Bradlaugh has been re-elected member of Parliament for Northampton.—An influential memorial from the bankers and merchants of London has been presented to the Marquis of Hartington, urging England's secedence from the Matallic Conference.

Paris, 10th: The French Government has informed the Bey of Tunis that French troops will cross the Algerian frontier into Tunis for the purpose of chastising marauding tribes. The Bey of Tunis has protested, and has invoked the protection of the Great Powers.

Saint Petersburg, 10th: The trial of the assassins of the late Gzar has been concluded, and sentence of death has been passed upon them.

London, 11th: In a speech made by M. Parnell yesterday at Cork he said that the Irish Land Bill contained serious defects, and that the good to be derived from it would depend upon the firmness of the people and their adherence to the Land League.

Paris, 11th: The French Chamber of Deputies have passed a vote of confidence in the Ministry respecting their policy in regard to Tunis.

St. Petersburg, 12th: General Kunfnann (? Kaufman) has had an attack of paralysis.

London, 12th: A Conservative candidate has been elected member for St. Ives in the room of Sir Charles Reed, the deceased Liberal member.—Mr. Ross is the Conservative candidate for St. Ives elected in place of Sir Charles Reed, deceased.—Mr. Dillon has made a speech strongly denouncing the Irish Land Bill.—The surrender of Potchefstroom has been rescinded, the Boers admitting that they treacherously delayed communicating the news of the armistice.

13th: The Land Leaguers held a conference at Dublin yesterday, at which they declared that the Land Bill was inadequate to meet the wants of the Irish people.—It is currently reported that the Turcomans have captured Fort Narnkissar on the road to Merv, and killed all the men composing the garrison.—The *Daily News* publishes to-day a telegram from St. Petersburg stating that General Skobeleff retraced his steps eastward at Khelat less than a week ago.—The *Daily News*, commenting in a leading article on this proceeding, announces that in its opinion the movements of General Skobeleff are of a very grave and compromising character.

PASSANGERS SAILED.

Per Str *Rydal Hall*, 10:

For Liverpool.—Captain Beauchamp, Major and Mrs Dobbs, four children, and infant, Mrs Parry, Mrs A W Forbes, Master Forbes, Mrs Burton and child, Mrs and Miss Brunton, Mrs Pile, and four children, Major and Mrs Paddy, and two infants, Colonel and Mrs Stewart and two infants, Mrs Graham, and four children, Mr Apperley, Mr Cavanagh, Mr Davies, Mr Burton, Mr Turner, Mr R D Sethna Mr D R Wadia, Mr J C Hayward, Dr Mackellar, Lieut-Col and Mrs Hewett and child, Major and Mrs Noble and four children, Revd and Mrs Nicholls and two children, a gentleman, and Mr Pryce Corbet.

Per P and O Str *Brindisi*, 14:

For Southampton.—Mrs C Fox and child, Mr C Fox, Mr and Mrs G H Cornie and 3 children, Mrs Cooper and infant, Mrs Moore and 2 children, Mr and Mrs E P Foster and 2 children, Mr and Mrs A H Giles and 2 infants, Mrs Rohily and 2 infants, Mr K Murray, Mr Eertal, Mr. and Mrs Hughes and 2 children, Mr W J Ham, Mr Mocatte, Mrs Maule and infant, Miss Pryoi, Miss Reid, General Schneider, Mr Wilkinson, Mr Dodson, Mr Haigh, Mr W E de Winton, Mr I S Hore, Mr Loxdale, Mr and Mrs McKinlay, Miss Moor, Mr and Mrs Taylor, Mr W G Temple, Mr and Mrs W Smith and infant, Mrs and Miss F Smith, Mr Layton, Mr Schilback, Mr G Durand, and Mr Bedford.

For Brindisi.—Mr J H Princess, Mrs Princes, Miss Princess and infant, Mrs Churcher and child, Mr and Mrs W Whish, Mr and Mrs G H Cornie, a gentleman, Mr R J Saunders, Mr A M Saunders, Dr and Mrs Prentis, Mr and Mrs Llewhellin and two children, Dr and Miss Planck, Miss Winckworth, Miss King, Mr and Mrs J W Naylor, and 3 children, Col J H B Broke, Col Haig, Mr W E Cooper, Capt C W Losack, Major-General Gullier, Mr H W Butts, Mr and Mrs P Mclitus, Miss Aviet, Lieut-Col Channer, Col and Mrs Oldham and 3 children, Major and Mrs Pennyaick, Miss Mallock, Colia Cary, Mr J K Spence, Major Bunbury, Lieut J C Addison, Mr R D Bayley, Mr Wilkinson, Lieut-Col G Hatchell, Mr E Place, Mr Hassell, Mr J I de Paiva Rapozo, Col H St G Tucker, and Messrs A B and W B Mactanish.

For Venice.—Mr and Mrs McConaghey, Mrs Berkely, Mr A Davidson, Surgn W A Fasken, Mr T Midwood, Mr Wilson, Mr and Mrs K F Best, and Mr G L C Davidson.

For Suez.—Mr and Mrs Wiley Smith, Mr Pedro del Rio, and Mr Y Yanartu,

For Malta.—Mrs Freeman.

PASSENGERS ARRIVED.

Per Str *Speke Hall*, 10:

—Mrs T S Veale, Mr and Mrs Walker, Mr T T Watson, Mr P Henderson. and Mrs Robinson and child.

Per P and O Str *Siam*, 12:

From Southampton.—Revd F E Walton, Revd H Rounfree, Revd J H Knowles, Revd A C and Mrs Lochee, Mr F Cook, Mr G Taylor, and Capt A H S Montgomery.

From Venice.—Mr T O Meara, and Mr and Mrs Cole.

From Brindisi.—Mr R Lydeker, Dr and Mrs Fitzgerald, Mr H Kemp Welsh, Mr B D de Forest, Mr A Klebert, Mr H Clay, and Mr Rogers.

From Suez.—Mr B T Becker, and Mr G S Crystal.

From Aden.—M Ada Hasson Son, and Mr T Berry.

Domestic Occurrences.

BIRTH.

SHAW.—April 9th, the wife of Mr W S Shaw, H M's Preventive Service, of a son.

MARRIAGES.

RUTHEREORD—CLABBY—April 11th, at Malliganm, by the Rev F G Macartney, D Rutherford, Esq., C E, Executive Engineer, Khandeish, to Hettie, only daughter of Captain J H Clabby.

WEST—SILCOCK—April 12th, at Christ Church Byculla, Bombay, by the Rev T Corfield, assisted by the Rev G C Reynell, Clement West C E, Igatpuri, to Annie Katherine, only daughter of the Rev J Silcock, Drogheda, Ireland.

DEATH.

SCOTT—At Kennethmont, Aberdeenshire, N B, on the 22nd March, Robert Scott, the Father of the Rev. R Scott, Bombay.

ARCHIVE BOMBAY

"BOMBAY GUARDIAN."

Subscriptions received from 9th to 16th April 1881.

Pall Myatt, 31st December 1881, Rs. 7-10; G. J. Catley, 30th June 1881, Rs. 1-8; Revd. T. German Jones, for 2 Copies, 10th April 1882, Rs. 15-4; William Carroll, 18th June 1881, Rs. 4; George Moor, 1st May 1881, Rs. 5-10; W. Ness, 2nd April 1881, Rs. 6; Captain R. L. Price, 1st February 1882, Rs. 7-10; T. W. Coulson, 10th January 1882, Rs. 6; A. Jungbluth, 31st December 1881, Rs. 5; Thomas Graham, 12th April 1882, Rs. 6; Captain, A. L. Taylor, 31st December 1881, Rs. 7-10; Bishop Thomas Bowman, 15th Jaunary 1885, Rs. 48.

IMPORTANT

New Advertisements.

ARGYLL COLLEGE, PANCHGANI,

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This School will re-open on the 15th of January, and it may not be out of place to say a few words regarding it.

The station of Panchgani is on the high road between Mahableshwar, and Poona, at a height of about 4000 feet above the level of the sea, and has a climate almost equal to that of England.

Officers and Civilians have hitherto had no choice but to send their boys to England, which course entails heavy expenditure; this School for the sons of gentlemen was opened in 1878 with a view to prevent this by providing in this country a sound liberal education based on the English Public School system; and although it cannot presume to offer the same advantages as a school in England, yet it does in a great measure equal one, for the advantages it possesses above most of the Indian Schools are:—

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General Traffic Manager.

Bombay, 28th of March 1881.

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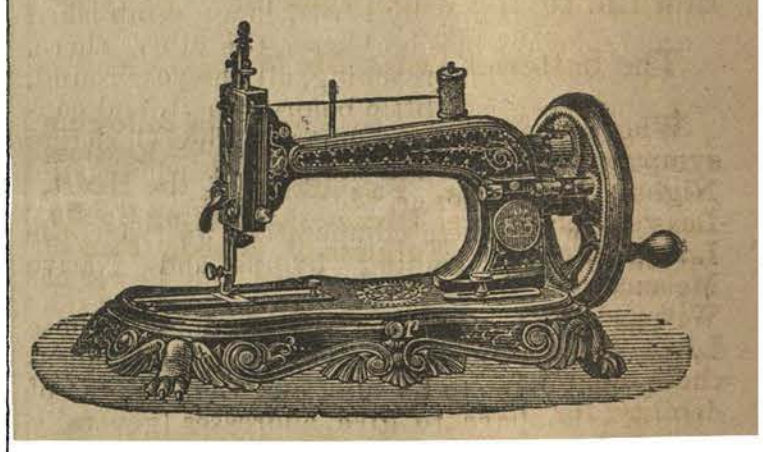

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GENERAL REPORT

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T. H. HARRISON, M.C.P.

Examiner.

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